FOICES FROM THE PULPIT.

A Tribute to the Memory of the Late Mme. Audubon.

DR. DEEMS ON PREDESTINATION.

The Hypocrisies of the Day Portrayed by Dr. Potter.

A SERMON FOR THE DOG DAYS.

Dr. Fulton on the Lesson of Recent Exposures.

GERMAN PRESBYTERIAN CHURCH .- Rev. B. Kruse preached at this church yesterday morning to a numerous congregation. His text was composed of the last twenty-three verses of the first chapter or John and the first seven verses of the second

REID AVENUE METHODIST CHURCH .- Rev. Mr. Stansbury, pastor of the Methodist church corner of Reid avenue and Monroe street, preached yesterday to an interested congregation from the first verse of the twelfth chapter of Hebrews, the theme being "The Christian Race."

UNIVERSITY PLACE PRESSYTERIAN CHURCH .- The Rev. Dr. Booth preached here as usual yesterday morning, and took for his text the whole of Psalm exxi.-"I will litt up mine eyes," &c. The reverend preacher spoke of the necessity which God was to us and how weak our state was without His overnowing mercies.

CHURCH OF THE SEA AND LAND .- At this church, corner of Market and Henry streets, the attendance we unusually large. Rev. Edward Hopper, the pastor, preached the morning sermon, choosing for his text Romans, xiv., 18-"For he that in these things serveth Christ is acceptable to God and approved of men."

WILLETT STREET METHODIST CHURCH. -In the morning yesterday the Rev. J. V. Saunders conducted the services. His discourse was upon the parable of the Pharisee and the publican and sinner. He exhorted his hearers to practice humility in all things, and above all to exercise charity and love towards their neighbors.

Ar Sr. Stephen's Chuach vesterday the high mass was celebrated by the Rev. Father Byron. After the first gospel the Rev. Dr. McGiynn ascended the pulpit and read the gospel of the day from the fitth chapter of St. Matthew. The Doctor gave a brief explanation of the gospel, inculcating above all things love of God and one's neighbor.

SCOTCH PRESBYTERIAN CHURCH .- The Rev. Mr. Bamilton, from Belfast, preached yesterday a short sermon, taking his text from Psiams, xci., 2-41 will say of the Lord, he is my refuge and my fastness; my God; in him will I trust." The general idea of the sermon was the necessity that we should look upon God as a father and trust him as such. When we do that God will surely look upon

CENTRAL METRODIST CHURCH BROOKLYN E. D .-Yesterday Rev. S. H. Brav, the paster, preached a especially to laboring men on "The Coronation of Labor," in the South Fifth street Methodist Episcopal church, taking for his text part of the third verse of the sixteenth chapter of Luke :- "I cannot dig." The sermon was replete with valuable suggestions and religious teaching to the class who were specially addressed, and who formed the main part of the congregation.

BROOKLYN. - Among those present at this church yesterday was the newly elected chancellor of the University of Syracuse, Rev. E. O. Haven, Li., D. The pastor, Rev. Dr. Warren's theme was "The trivine Character of the Miracles of Christ," which he characterized, after all, as but the feeblest buiwark of the defence of Christianity against scepticism. The argument was an able one, marred, however, by occasional infelicities of expression.

St. TERESA'S CHURCH.-The attendance at this church vesterday morning was smaller than usual. the subject of "Faith," in the course of which he endeavored to impress upon his hearers that in order to reach heaven, although they might have faith in the ordinary acceptation of the term, yet it was also necessary to show their belief in Chris tianity by their daily works and actions—in fact, to possess an operative faith.

Carrect OF THE ASCENSION .- The Rev Dr Irving who is preaching temporarily in this church during the vacation of the Rev. Dr. J. C. Smith, spoke resterday to a very small congregation from the bread." The preacher said this referred no merely to the literal bread which we eat, but, figuratively, to all the blessings which we for and expected from God. We asked for all the graces God vouchsafes us, and which in the prayer we are instructed to ask for.

MADISON AVENUE BAPTIST CHURCH .- The Rev. J. F. Elder, pastor of this church, preached yesterday morning from St. John xi. His text included the first sixteen verses, which is the first portion of the account of Lazarus being raised from the dead, and the discourse dwelt upon the intimate relations which our Saviour sustained towards His followers and disciples when on earth, and the continuation of these relations now through the medium of the floly Spirit. The story of the love Jesus pore towards Martha and her sister was made a beautiful illustration of His loving nature to mankind.

CHURCH OF THE COVENANT .- At the Presbyterian Church of the Covenant in Park avenue a sermon was preached yesterday morning by the pastor, Rev. Marvin R. Vincent, D. D. The text ches:n was Hebrews, xiii., 14-"For here have we no cantinuing city, but we seek one to come." The sermon was one of great interest upon the subject of the proneness of mankind towards forgetting things eternal in things temporal, and perverting the great blessings of God-prosperity, success, honor, riches, &c .- into curses by allowing them to drive from our minds the thoughts of the eternal city.

CHURCH OF THE RECONCILIATION. - The Rey. E. S. Widdermer, pastor of the Church of the Reconciliation, preached a most earnest sermon yesterday the text "Trust in him at all times, ye people: pour out your heart before him. God is a refuge for us."-Psatms, ixit., 8. This text was selected by the preacher in view of a visitation by the Bishop this week, when the rite of confirmation will be administered. The great trust of the Psalmist was pointed out as an example for this ration to follow. The discourse entered into the wide field of "doubts," and was addressed mainly to those not members of the Christian

CHURCH OF ST. JOHN THE BAPTIST .- The rector of the Episcopal Church of St. John the Saptist, at the corner of Lexington avenue and Thirty-fifth street, Rev. Dr. J. B. Duffie, discoursed to a large congregation yesterday morning upon the text, "Now then we are ambassadors for Carist, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—H. Corinthians, v., 20. The nature of the ministry as ambassav. 20. The nature of the ministry as ambassa-dors of God was dweit upon and the solemn re-sponsibility attached to the preaching of the Word set forth. The sermon was, in fact, designed more particularly for persons contemplating the adop-tion of the profession of the ministry, as an appro-priate subject for this season of theological sem-

THE CENTRAL METHODIST EPISCOPAL CHURCH. The Rev. F. Bottome preached yesterday morning how the passage in Matthew, vill., 10-11-

"When Jesus heard it he marvelled and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the East and West and shall," &c. The reverend gentleman insisted on the great importance which God attached to faith. With it anything was possible, and God felt it more than all the other virtues. With Moses, who offered to take the place of the children of Israel, it worked wonders and saved the people. The faith which was exhibited did not come from Israel, and in these days it is not

always strongest in those who profess the most. St. Perer's Curacu. Jersey Ciry .- At the solemn mass celebrated in St. Peter's church, Jersey City, a sermon was preached by Pather McQuade, S. J., from the gospet of the day, commencing as follows:—"Jesus said to him, Amen. I say to you that unless your justice abound more than that of the Scribes and Pharisees you shall not enter the allel between the conduct of the Pharisees and that of many Christians at the present day. The former fasted twice a week, gave alms liberally and con tributed large amounts to maintain public virtue, and yet Christ declared that their justice was not such as to entitle them to everlasting happiness. How many Catholies are there who go to mass every Sunday and frequent the sacraments occasionally and yet they indulge in evil thoughts and criminal desires, without making any effort to suppress them. Such persons share in the con-demuation pronounced on the Pharisees.

CHRIST PROTESTANT EPISCOPAL CHURCH, BROOK-LYN.-Yesterday morning, the rector of this church, Rev. Dr. Partridge, preached a practical sermon from the figurative book, the "Song of Solomon," second chapter and third verse-"As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his food was sweet to my taste." He said that when men unloosed their tongues to show forth the praise of Christ and every faculty of soul and body was heartily engaged in His service, then He would be the centre of attraction in the religious world and exert the same power in his spiritual kingdom as the sun did in the natural heavens. The Doctor further said that views of doctrines about Christ were not worth much, unless they sprung out of a personal relation to Him, and that the obligations of Christians sprung not so much from their covenanted relation to the Church as to their pledged personal loyalty to the Saviour.

THE CHURCH OF THE MESSIAH .- A large congregation gathered at the Church of the Messiah, corner of Park avenue and Thirty-fourth street, yesterday morning to listen to the Rev. Mr. Warren H. Cudworth, of East Boston, who, having received a "call" to fill the vacancy caused by the resignation of Mr. Hepworth some time since, preached resterday his "trial" sermon. "How to Make Worship Pleasing to God, and Profitable to Ourselves" was the subject, and the text selected, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews, xi., 6. The sermon was delivered extemporaneously, and the gist of it was "faith with works." In the evening Mr. Cudworth preached again, his subject being "One of the Secrets of Church Success." A was given that the church will be closed now until next fall, by which time a pastor will have been engaged. A social meeting of the pew owners and friends of the church will be neld in the lecture room this evening, in order that all may become personally acquainted with Mr. Cudworth and the advisability of his accepting the charge of the church discussed. The Rev. Mr. Cudworth is a man apparently about fity years of age, a fluent speaker and well thought of in

THE KEYS TO HUMAN NATURE.

The burning sun did not prevent a very fa'r

attendance at Lyric Hall yesterday morning on the occasion of the last meeting of the Independent congregation for the season. As usual, music pened the service, the choir singing with spirit and expression a portion of the Psalm commencing, "O be joyful in the Lord all ye lands." This contained a solo, which was finely rendered in Mrs. Gregory's thrilling soprano, and a duet between the sweet, ringing tenor of Mr. Everett and the pure, sympathetic alto of Mrs. Gardner. After prayer, in the course of which Mr. Frothing-ham besought God "to bless the wicked, for the good were blessed enough in being good," and to help us realize that "we are all here in this world to suffer and enjoy, to plant and sow and reap, to live and die together," and after the reading of Scripture, chiefly Hebrew-a portion of which corresponded in all material points to the nineteenth Paalm in our Bible. Mr. Frothingham gave the last of a series of three discourses on the "Keys to Human Nature," in which he said :- I take as a motto to my discussion the words of Paul in the great chapter on spiritual evolution, the 8th Romans, in which he says, "The carnest expecta-tion of the creature walteth for the manifestation of the sons of God" (the same text as that chosen by Mr. Beecher recently as the ground of a similar discourse). In my first discourse I spoke of the doctrine of total depravity as a doctrine intended to explain human nature. I claimed that doctrine had no foundation in fact, that it was a theory useful in a theological sphere. but not in the least in the practical sphere of human affairs; a doctrine that explained nothing as it was-not the goodness that is freely dispers all through humanity-certainly not the evil with which humanity abounds. The doctrine of deprayity does not even explain the wretched deed of that poor negro girl who, but two days ago, attempted to poison a whole family without apparent cause. Last Sunday I spoke of the doctrine of man's dignity-the essential dignity of human nature; that I spoke of, plso, as a theory, a visiou, an assumption which explains many things, but left things unexplained, which did as exorbitant a justice to man as the doctrine of depravity did an injustice; that overwrought human goodness, and offered no explanation whatever of human turpitude or guilt. There remains one doctrine more, but onethe doctrine that man is a developed creature. that human nature is a product, a result of experience, a growth, an increase. Each of the other two were theories. This is no theory, but fact. There are but three explanations of human nature—the explanation that says man's nature is flendish, the explanation that says man's nature is angelic and the doctrine which explains nature as a feeling after something beyond. This doctrine of development is, as I have binted, alluded to, shadowed forth by Paul in the eighth chapter of the Epistie to the Romans in these words that I shadowed forth by Paul in the eighth chapter of the Epistic to the Romans in these words that I have quoted and in others. "The carnest expectation of the creature," that is of man, "walieth till the Son of God," that is the perfect man, "whalie to revented for the creature," that is to trouble, is also to receive the control of the creature, that is the perfect man, "was made subject to vanity," that is to trouble, toll, care, vice, turpitude, "not willingly, but in the providence of Him who subjected him to the same in hope. The whole creation groaneth and travalleth in pain together until now, waiting for the adoption, to wit: the redemption of the body." There shadowed forth is the whole of this superb conception. Paul had in view only a limited reach of humanity. He was not an historical student; he knew nothing of other races of men but his own. His theory was that the dirst man was a perfect being, that his fall had prostrated all his successors and that the regeneration of men was a manifestation of the grace who was the Son of God and man—the perfect man living to be the aspiration of all the rest. And in the whole history of the Old Testament, which is all the history that Paul had read, he saw the on-looking, the foreshadowing of this, the striving towards it in the toils and struggles and fails, saw the crossing of the Red Sea, saw the bondage in Egypt, the wandering in the desert, all the strange stories of mitacle and prophecy that were read. All through Paul saw the working towards this consummation, but the working toward something better, aiming at, working toward something better, but never reaching it. The Old Testament was made only the emplement of this great coming of the Christ; the brazen serpent which was litted up in the wilderness as a sign of hope when the people were perishing from discase was also a symbol of the coming son of Man and his deliverance.

form of speech symbolized to Paul the restless graning and struggling of this human nature to recover its birthright. Read the eleventh Hebrews, which has been commonly attributed to Paul, although erroneously so. How touchingly there is described the first setting forth of Abrahere is described the first setting forth of Abrahere is described.

ham, a pilgrim stranger, leaving his home, going he knew not whither, and his descendants, generation upon generation, taking up the same labor, waiking in the same devious way, suffering all manner of calamity, living, dying, passing away and hanging on the same hope to the generations that were to succeed them. This suparb conception of Paul, greater than he knew himself, profounder than he had ever is thomed, wider in scope than he had ever imagined, is simply what scientific men to-day are legitimately, by solid natural effects, running back as far as they can to the very threshold of creation itself. What is the doctrine of evolution as taught by Spencer and Darwin, out under another form or in wider conception of reach, this very doctrine of evolution which Paul dreamed of, subject to the limitations of his own power of thought? For a long time now naturalists have spoken of the plan of creation, and for more than a generation they have felt that they were on the secret track of that plan and that when they got the first ground plan they could tell how the rest was built. They have spoken of types of creation, types of humanity. But with the development of the material creation or with the animal creation we have nothing to do. Between man and the animal there is a guif as yet unpassed, possibly impassable. When we speak of human nature we must speak of it as the result of the experiment thus far, under such and such circumstances, within such and such conditions and limitations. Another thing—human nature is not the same thing in every generation all through the world. It is commonly said, "Weil, human nature doesn't vary." It does vary; it varies endiessly. The human nature of the West is not the human nature of the world. It is commonly said, "Weil, human nature of the south is not the human nature of the Norta. The human nature in Spain, for centuries under the dominion of priests, hag-ridden, oppressed with superstition, is not the human nature of the world. It is commonly said, well, human nature of thy of the home. Wherever home is, civilized or savage, developed or undeveloped, unless there is security man is in danger of aunituitation; he must protect himself, the must be certain that he can depend upon himself, that he is safe. So of property. Unless a man can call his own his own; unless it is his own to use, to spend, to diminish or to give away, there is no possibility of any civilization or any general improvement. Now, see what uninite variety human nature exhibits in the means of achieving these very ends, the preservation of the and property and the sanctity of the home. In one part of the earth men wear swords and carry revoivers, depending upon themselves entirely, their own prowess to protect their lives, to beat off the nurderer, to prevent the robber. In this case human nature becomes accommodated to an order part of the earth men wear swords and carry revolvers, depending upon themselves entirely, their own prowess to protect their lives, to beat off the murderer, to prevent the robber. In this case human nature becomes accommodated to an order of things of violent propensities. At another stage the law protects; men lay their weapons by; they are sure they are safe, because nobody dares, in the fance of omainressent and omnipotent law, to violate any o, these indefeasible rights of man. The time will come when the moral sentiment of society will be such that without policemen, nobody being armed, without a criminal code, men will feel perfectly safe, relying upon an unspoken faith in their fellows, and then all the rest of human nature will be found under these simple conditions; but until it is we have these layers of human nature, some living in an epoch of violence, others in an era of law, waile others, but too few—the Friends or Shakers, perhaps—live in an era of good will. I believe that he sweeter person anse ever visited the earth than Jesus of Nazareth. I believe that the exhibits the perfection of a certain type of man as the incarnation of the sweetest, gentiest affections. As the manifestation of the perfect trust, of perfect loviliness toward the Superme Being, of an exquisite kindness, gentleness and fruth He has never been surpassed; never, I believe, equalled. He stands like a pure vision of beauty before our gaze; yet He was not the perfect trust, of perfect bothiness toward the Supermets and fruth He has never peen surpassed; never, I believe, equalled. He stands like a pure vision of beauty before our gaze; yet He was not the perfect into of humanity. There were great defects. There were departments of human nature which were unrevealed in Him at all. Jesus lived in the Roman Empire which was based on force. He had never a word to utter against the enormity of war. He lived in an age of all but universal slavery. He never uttered a word against slavery. He was an Eastern man, not a Western. He was a type of oriental auman nature in its per-fection, not of occidental human nature in its per-

doctrine of development explains the sin-

This doctrine of development explains the singular backwardness of mankind, the extraordinary slowness, the difficulty of accomplishing anything, the dead weight that seems to hang upon all our limbs. They move, but they move so sluggishly. A generation can go so far and no further. We speak of a man as wise according to his generation. It is only according to his generation that any man can be wise. They who contemplate the possibilities of this human mature break out into paeans of joy. They say:

All before us is the way.

All before us is the way.

All before us is the day.

Nicht and darkness are cehind.

Human nature is what it is—no better. No worse, the saints are all sinners and too sinners all saints. Wisdom consists in hiving with our fellowmen on this theory of numan nature; in this faith to hope, in this faith to hope, in this faith to hope, in this faith to bear, to be patient, to lorgive; to learn gentleness, kindness, fellow feeling and compassion. Not treating our fellow men as if they were fiends to be distrusted, kept at arm's length, defled, spied. Not as angels to be worshipped, but as fellow creatures with the same power, the same experience, the same hopes, the same lenners of character, the same opportunities, the same promises, the same privileges; creatures full of imperfection, of weakness, of ignorance—I will not say sin—but also in their hearts more or less clearly cherisbing the vision of a glory too great for any imsin-but also in their hearts more or less clearly cherisbing the vision of a glory too great or any im-agination to conceive of, which walteth for every son and daughter of nature.

PLYMOUTH CHURCH.

A Surging Crowd at Plymouth Church-How an Eet Was Baptized-A Sermon

on the Universal Government of God. Plymouth church had more than its usual crowd resteroay morning. Every seat and available standing place was filled before the service commenced, and a ter the lobbles had overflowed with mpatient applicants for admission hundreds went away, unable to get within the sound of the preacher's voice. The choir opened the service with an anthem, "The Lord is My Shepherd," with solo parts for the contraito and soprano, followed by quartet and chorus. It was very flucly rendered, and reflected great credit on Mr. Camp, the chormaster. Mr. Beecher announced the first nymn, but there was some delay in commencing. in consequence of some defect in the hydraulic machinery of the organ. As the tune marked on the book for the hymn was "Coronation," Mr Beecher, after waiting a few minutes, became impatient, and said if Plymouth church congregation could not sing an old tune like "Coronation" without the organ, they had not been well brought up in music. By this time the wind had arrived and the organ and choir struck up together and were shortly afterwards joined by the leadership of Mr. Camp, who, on the discovery of the difficulty, had gone to the subterranean passages beneath the organ to trace its cause. He very soon discovered it; a large cel had made its desire either to become a member of the church or the choir, deemed it necessary previous thereto to

the choir, deemed it necessary previous thereto to go through the ordinance of baptism. The moment selected for this immersion by the sel was mopportune and Mr. Camp ejected

THE FISHY CANDIDATE from its berth, and thereby enabled the service of song to proceed win its usual organ accompaniment. Mr. Camp describes the set as one of very line proportions, and expressed his intention to offer it as a sun flay evening sacrifice at his supportable that night. Mr. Beecher was in excellent voice and spirits, and preached with all his normal power on fee universality of the government of God, selecting for his text the twenty-night verse of the universality of the government of being for his text the twenty-ninth verse rijeth chapter of Isalan. The appeal in God, selecting for his text the twenty-ninth verse of the fortieth enapter of Isalan. The appeal in this text, Mr. Beccher said, was founded upon the love of family and the love of patriotism. It has its significance in the declaration, "the God of the whole earth." The Hebrew idea of God stood in marked contrast with the other nations; for aithough national gods were abundant, and as the divine idea grew among men, with the growth of family and national ideas, ret the Hebrew possessed it in an intenser degree, and though he admitted that God was a God for the whole world, yet it was through the Jew that the whole world, yet it was through the Jew that the whole world was to be blessed. They did not see that the candle does not belong to the candiestick, but to every one wherever its light slitnes. How surprising was the decisration of God to Moses, in the thirty-fourth chapter of Exedus, commencing at the sixth verse. There has Lever yet been put in one single word, by thought or pen, a more magnificent delineation of the character of God than is found here. Our idea of God is founded upon our knowledge of Hiss.

I romember distinctly and all his teachings, because, up to the years of my discretion and my opening mannood, he was my guide, director, commander and instructor; but my mother was always an ideal beauty. She did not live to exercise a direct influence upon me. Everything that makes woman respiendent I have attributed to my unknown mother. She is the noblest quantity. But the God who governs the world by laws, accompanied by joy, by sorrow, by mistake and by happiness, that God is a known God. Men must very frequently be whipped into duty. So long as men have bodies there will be motives in the skin. As the world grows the nature and the reason of the government of God is disclosed. So as the ages roll on men get larger views of God; they make revelations of his nature.

ture and the reason of the government of God is disclosed. So as the ages roll on men get larger views of God; they make revelations of his nature. One of their modes of revelation is humor; there is constantly some tunny side of man's nature project-ing likell that discloses the merotrangess of God. Tou

have probably noticed that the devil never laughs. (Laughter.) Now, the churches are all professing to strive for unity, but the unity means "Let me swallow you and we will all be one." (Laughter.) Now, I think that if the gate of heaven were only to be opened to those who beheve in the Westminster Catechism there would not be enough to SING A CHORUS.

He is God of the whole earth, and when he has taught men to say to Him "Our Father" He has given them an idea that incindes all the creeds. It, then, those statements are true, there is a bringing home of this relationship of God to ourselves. Mr. Beecher concluded by tracing the providential idea of the government of the world, the diffusion of benign influences in the growth and progress of the age, and the civilizing and blessed influences of a religious life.

The Adjournment of the Plymouth Sunday School.

Plymouth Sunday school held its closing session before the vacation yesterday afternoon. Mr. Beecher very unexpectedly appeared, in response to an invitation sent by a trustworthy messenger and spoke at some length, with heartfelt earnest ness, most loving words to the youthful feeders of the great Plymouth river. Professor Raymond re-viewed his six months' tenure of office in succes-sion to Captain Duncan in terms of humor and practical application, that were listened to with rapt attention and frequent outbursts of applause. The "goodbyes," general and individual, were spoken as if They were meant.

DR. FULTON ON PORGIVENESS.

There was a large and fashionable attendance at or. Justin D. Fulton's church yesterday, corner of Hanson place and Portland avenue. Notwithstand ing the unusual solar heat the Doctor preached with his accustomed vigor. The subject was

THE "LAW OF FORGIVENESS." Text, Psaim exxx.. 4—"But there is forgive ness with thee that thou mayest be feared." The mystery embodied in the words of the Psaimist, read in the light of existing facts, presents the law of forgiveness to us in the terrible profoundity of its meaning and the wonderful blessedness of its hope. Let us study this subject in the light of Scripture and the light of expediency as well, and the fact will appear that the forgiven man comes in such relations with God and with others as imposes upon him the restraint of fear. The moment he ceases to fear he enters upon perilous ground. The real Christian can never be a bravo: he must have the fear of God before his eyes. The law of forgiveness in its application to daily life is suggested by events which occupy a large place in he people's thoughts. As never before we see that neglect to forgive injures not him to whom forgiveness is refused but him that refuses it. Had his law of forgiveness been enforced there would

that neglect to forgive injures not him to whom torgiveness is refused but him that refuses it. Had this law of forgiveness been enforced there would have been no fresh opening of the wounds which we hoped were heated.

THE ARROWS OF SUSPICION AND SURMISE, now thickening the very air and almed at the reputation of one who had been professedly forgiven, would have remained in their quiver and slept the sleep that knows no waking. A man is advantaged who obeys God. The man who forgives is blessed. The man who agrees to forgive and then draws back from the palm must suffer the consequences. "The just live by faith." They keep faith with God and man, but if any man draws back God says My soul shall have no pleasure in him. The man who seeks help from God and who asks help from the Most High must, if he would not be destroyed, live in accordance with the requirements of that petition. He must forgive in his heart those who have sinned against him. If he agrees to do so, and then for any cause in a moment of henzy goes back upon his word and ignores his promise, he not only does injury to his Challacter and his reputation and to the individual with whom he entered into covenant, but he cuts loose from God. Moral restraints no longer hold him. Take as an illustration the case of two individuals who have had a difference. They come together and settle the difficulty. Pardon is asked and granted. Now, suppose that the forgiveness professedly given is only genuine with one of the parties. Suppose that the stronger of the two resolves to break his word and treat his brother? What say you, O man of the world! Has God anything to do with the result? The Scriptures teach that the man who re uses to longive, or who under any provocation seeks to do the one an injury who has been forgiven, is the one in peril, and not the one who does forgive and is betrayed. Confidence betrayed is this loosing venomus serpents from a cage. It was not difficult to aft the door anuley they cannot reach him. An angel with a flery sword waiks abo

asks pardon. Whoever prays for forgiveness and can add, "for I've for iven all who have sinned against me," is sure of obtaining the blessing. Before forgiveness be obtained you must not only pardon an enemy but be willing to help him. Now, as I think of men who are in trouble, who are exposed to the arrows of the archers, could I reach their ear and with words of love appeal to their heart, I would say, "Return while you may; repent of zin, of wanderings, of sinful practices; take ground agrainst them as publicly as you have taken ground in favor of them, and there is longiveness for you with God and a large place for you in the heart of the world." I bless God for this gospel, Forgiveness of the injured is a duty. It is in the bond. If a man who possesses a longiving spirit has the right to demand forgiveness then the man who withholds it and goes cack on it forsakes God and brings rain on himself. Forgiveness is an eternal fact provided the conditions are adhered to. Sins once pardoned by God are put out of sight. In the light of this truth search your heart, if you cherish hate even towards your enemies then all your sins which you imagined were blotted out shall come forth in a dread array against you, and the God from whom you fancied you obtained pardon will Give You Ur To The formentors until you pay the debt of sin. Let us come to God

tained pardon will
GIVE YOU UP TO THE TORMENTORS
until you pay the debt of sin. Let us come to God
arresh for forgiveness and be bound up in the bundle of His love. Then shall we stand acquitted befor the bar of God and the bar of public opinion.
The soul at peace with God is at peace with all the
world.

CHURCH OF THE DISCIPLES. The Lesson of Abraham's Obedience to God's Command.

The attendance at the Church of the Disciples was quite large yesterday morning considering the intense heat. Mr. Hopworth selected his text from Genesis, xxil., 2-"Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burntoffering, upon one of the mountains which I will " The character of Abraham offers for our consideration many salient points, both interesting and instructive. He was in its broadest sense a man of God. He had achieved such a consecration of life that he seemed to have hidden his own purposes, his own ambitions, behind the commands of the Almighty. His faults were not of the weak kind that some of us entertain, but of such a sturdy and robust nature that he did not shrink from the severest trials when the voice o God summoued to the ordeal.

At the time of our text we find him an old man

enjoying the honest fruits of a long life of toll, and ooking forward to a calm and serene old age. He has grown rich by the work of many years He is a sovereign among the people of that section. But Abraham had one idol, and that idol he worshipped with a devotion unspeakable. He loved his son Isaac with an unfathomable love. He was a

CHILD OF PROMISE. born to him in his old age, in answer to long continued and earnest prayer. He was a living proof that God answers the prayers of mortals. God promised that this son should be a blessing in all

promised that this son should be a blessing in all time to come. His seed should be as numberless as the stars. It was natural that the father's heart should beat with pride.

When, then, he went to sleep on that eventful night it was with a great happiness all about him. When he had closed his eyes in slumber an angel slood by his side and announced to him the sacrifice God demanded. Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of." We cannot doubt that the old man was stunned and bewildered by this news, and as we see him tossing restlessly in his bed we pity him.

The story goes on to tell that he stepped out of The story goes on to tell that he stepped out on his tent and looked up to the sky, and it must have seemed to him at that moment that God was a caprictous God. He who had been to him a lather and leader, who had guided him from the moment he had given him his new significant name now stood before him like an iron-hearted monument asking for his son. The old man bent his head upon his breast and wept bitter tears of veryow and grief.

his head upon his breast and wept bitter tears of sorrow and grief.

Fot we pause to read you the lesson which it contains, for all these blographies are pertinent to our own times. The whole story of Abraham is like an allegory painting our own weaknesses and pointing out the only source of strength in trouble.

How many of us have idols we are worshipping?

ee His face. Then God reminds us that we are not to worship Then God reminds us that we are not to worship anything except Himself, that we are to base our happiness in this world and the world to come upon obedience to His commands. It is a terrible blow that shatters our planes. A voice sounds from heaven. Thou shalt worship only the Lord thy God, and God reminds us that everything in this world is uncertain, and we must rely only on the verities He has given us. Now, in Abraham's case there seems to be a contradiction. Twenty-five years before God had promised that He should live a long life and His seed should cover the earth; it was a

there seems to be a contradiction. Twenty-five years selore God had promised that He should live a long life and His seed should cover the earth; it was a Monstrous enight.

And he stood for a moment in utter and complete rebellion to the command of the Most High. And yet there is nothing left but obedience. When God speaks let the earth be silent. What we want to know to obey readily is this—that God's wisdom is greater than ours. I have no doubt that if we could take a position above griefs that come to us and could see the relation between that sorrow and our own possible development and education, we should thank God through our tears. All that is left us in those times is to say, "Thy will be done." The twenty-third Psalm is the rampart between us and all doubt. "The Lord is my shepherd, I shall not want; though I walk through the valley and shadow of death I will fear no evil." And all through the Old and New Testaments you find passages that seem to imply that God loves us deepest when we are in the greatest grief, and in the New Testament the Voice of Christ is the voice of one who consoles. I think Christ came for more than any other reason to tell us we must trust. Even in darkness, when we cannot find our own way, He will be our guide.

Now mark the story of Abraham as it develops, Surely we can take pattern from that story. He was like unto us in his love for the boy, but unlike us in that he persisted in his faith; what God commanded he was bound to do, though it involved the murder of his own son.

That night he roused two servants and his son and gathered wood and started on his long journey. Abraham could speak to no one; he seemed to himself like a vessel despoiled of its rudder and slowly drilling to the rocks, on whose cruel points must lay his bones. For three days he journeyed, and then the aching eyes of the old patriarch saw the fisher on the mountain side. Terrible sight! The hour was come, and, taking his son by the hand, he led him to the place where the altar was to be built, and ston

WASHINGTON HEIGHTS PRESBYTERIAN CHURCH. Memorial Sermon to the Late Mmc.

Audubon. The Rev. C. A. Stoddard, D. D., preached a memorial discourse yesterday upon Mme. Audubon, the recently deceased widow of the eminent naturalist, at the Washington Heights Presbyterian church. He took as his text the thirtieth and thirty-first verses of Proveros, thirty-first chapter: "A woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." The preacher said:-

On Tuesday last the ashes of a remarkable, useful and excellent woman were committed to the tomb. It is a rare experience for any community to be favored with the active presence and visible example of a woman of four score years; but many of this assembly can recall that aged form and benignant countenance, as she moved among us upon errands of usefulness and benevolence with benedictions upon her tongue and smiles that were a blessing to all that met her. She went away from this city a few years since to close her life among scenes that were consecrated by the love and labors of enthusiastic youth, for in Kentucky she began life with her ardent and gifted husband sixty-six years ago; but she passed not away from the memory or the affections of those among whom she had lived for a quarter of a century. The aged bring their sheaves of ripened grain, the men and women in their prime weave emblems and trophics, and the children gather fresh flowers to deck her tomb, for the

gather fresh flowers to deck her tomb, for the friend of many years has dropped out of the thinned rank where the old walk, few and feeble. The example and ornament of social and domestic life is gone, the faithful and successful teacher of many children is no more.

The speaker then gave an outline of the early life of hirs. Audubon, tracing her history from the time when she first met the youthful naturalist in Pennsylvania, and set out as his whe upon a remarkable and eventful career to the day of his death. He described their wanderings, trials and misfortunes, and paid a high tribute to Mme. Audubon's

energy, patience and devotion to her husband's interests. When, in the face-many obstacles and contrary to the advice friends who regarded him as a madman, Audubo many obstacles and contrary to the advice of friends who regarded him as a madman, Audubon decided to pursue orbithology as his profession his wife determined that his gonius should have the opportunity which it craved. She gave him not only words of encouragement, but devoted several thousand dollars which she had earned by teaching to help forward the publications of his drawings and insure his success. She went with him upon his voyages to England, and travelled with him while he obtained subscribers to his great work. For years she bore the pain of separation patiently, stimulating his entiusiasm by ner letters, while she provided for their children by her labors, and rejoiced in the triumph which she had aided him to achieve without a thought of the struggles and privations which it had cost her, and when the keen eye that had caught so quickly each shade of the piumage of birds grew dim, and the dexterous fingers could no longer ply the pencil; when "sient, ratient sorrow filled a broken heart," and body and mind were weak, then for years, in the beautiful home at Andubon Park, his wife read to him and walked with him; she nursed and cared for him with untring faithfainess and Christian serenity, till in his last moment he knew her once again and so departed.

The preacher then pictured the life of the yener-

tiring faithfalness and Christian serently, till in his last moment be knew her once again and so departed.

The preacher then pictured the life of the venerable woman, who at seventy years of age could be seen relieving the poor, teaching the young and anding a charm to social life. He extoled her asefulness, her strict devolion to duty and her broad Christian charity, and closed with this earnest appeal:—My friends, many of you have known Mine, Auduson as a friend and neighbor, and to you my words have perhaps seemed leeble and inadequate. May I urge you, then, as a better trioute to her memory, to reproduce her character and illustrate her zirtues for the benefit of the times in which you live? Renew her example of uncorrupted sincerity, of wifely and motherly devotion, of disregard for the vanities of lashion and the hollow pretences of artificial society. Bring up your children to respect as well as to love you, and train them for usefulness as well as for enjoyment. Let your husbands feel that their honor and success are dear to you, for other reasons than because They will. BRING YOU THE PLEASURES OF WEALTH. Make your influence felt wherever you live by your interest in education, your care for the poor, your consistent plety, your liberal charity. Cast out price and vanity from your lives and cultivate the grace of humility, which is an ornament of great price in the sight of God. Let no scandal roughen your tongues, and put far from you the sin of evil speaking. Lift your minds into the pure atmosphere of intelligence, virtue and plety, and the result will be seen not only in the bext generation of youth, but in the tapid and permanent improvement of the men of the present time. So shall you be praised in the gates of the city, many shall rise up and call you bessed, and the favor and smile of God shall rest richly upon you.

ST. MARY'S STAR OF THE SEA. BROOKLYN To What Extent Does Our Charity Exceed That of the Scribes and Pharisees!-Cogent Christian Queries-Sermon by Rev. Father Toner.

At the principal service held at St. Mary's Star of the Sea, Court street, near Luqueer, yesterday forenoon, mass was celebrated by Rev. L. Toner, who also preached after the gospel. The reverend gentleman took his text from Matthew, v., 20-24, and dwelt upon the admonition contained therein:-"Unless your justice exceed that of the Scribes and Pharisees you shall not enter the kingdom of heaven." Scribes were a set of men who were respected among the Jews for their learning, purity of life and adherence to the path of rectitude. They were uniformly correct in all relations, and attended divine service, not only on Sundays and holy days, but upon all days. Yet your justice must exceed theirs if you would enter the kingdom of heaven. Their offence was pride in their presumed superiority in their spiritual perfection They were unjust to their fellow man. How serious is the text, and how fraught with awjui purport is the lesson conveyed to us; There are only two sviis in its—the one is sin the other death. Sin separates

We bow down before them year arter year. Almost every atman home has some idol, something which keeps our hearts bound to this earth. We find it exceedingly difficult to look up into the face of God. Then comes the temptation to forget the future and live for this earth. We are so happy we don't care what comes. The happiness we enjoy seems enough. Heaven seems distasted to us and God is at such a distance that we cannot see this feee.

cternal loss and misery. It is awful, then, to pause and reflect upon our comparative merit with the scribes in

THE LIGHT OF DIVINE JUSTICE.

Their great sin was pride in their purity of life and a contempt for their poor fellow man. Does your justice in any way exceed that of the Scribes and Pharisees? Have you given way to calumny, detraction, slander and lying? Have you indulged in impurity of thought or action or in drunkenness! Have you kneit in prayer to God each morning? Have you heard mass on Sundays and holy days? If not, then your justice is inferior to that of the Scribes and Pharisees, and you have much to fear. The increasing

CHANGES ON THE FACE OP NATURE remind the Christian man that the things of earth are not to endure. He has a higher sphere in anticipation. He is here to dig, to toil, to develop the things of the earth, and to "earn his bread by the sweat of his brow." But though his trials are many, he has a hope of a happy eternity in the presence of his Creator and Redeemer. This hope is the light and life of the Christian, and in its refuigence he triumphs over all earthly irribulations and crosses. Come forward now, you man of the world, and tell us what it has done for you, what weary, sleepless nights you have passed in pondering over worldy things, never indulging in the hope of heaven, and now you are called upon to die. You have placed all your affections and hope upon this world, and fear and trembling comes upon your poor soul. Oh, fearful is the end of the man whose hope centres in this world alone! He must suffer and die alone. Where can he look for help or assistance? And the agonies of death are extended by visions of eternal damnation. And when standing before the judgment seat of God he can but say, "I he rever mas happy in my life, for I stified the voice of conscience and I have prepared my way to everiasting misery." The reverend speaker concluded by urging his hearers never to despair of the mercy of God, but to come forward to the foot of the eross, upon which Christ d

CHURCH OF THE PILGRIMS. Dr. Storrs on the Lord's Supper. Though a Congregational church, the Church of

the Pilgrims, at the corner of Henry and Remsen streets, in the most aristocratic quarter of Brook-lyn Heights, is quite the antithesis of Congregationalism as represented by Plymouth church. is evidently the church of well-to-do pilgrims, who have money in their pockets as well as devotion in their hearts. Their Sunday broadcloth is of unex-celled glossiness, their silks are thick and their laces real. No barnlike appearance has their ecclesiastical edifice of red sandstone in Norman Gotole style. Within the "dim religious light" fails through painted windows of glowing hues upon walls tinted in oilcloth patterns—figures in olus, gray and gitt upon a groundwork of red. The roof, which rests on the two arches of two rows of columns, which also support the side galleries, is in blocks of blue studded with golden stars. The pews are of ash, and will seat about 1,200 perons. Carved ash and oak form the pulpit at the rear end of the church. Beyond it are the choir gattery and organ loft, displaying many rows of pipes, in bright colors, richly gilt, and suggesting a gathering of barbers' poles in holiday dress. A quartet does duty for a choir, and the congregation joins in most of the musical portions of the

When the clock pointed to half-past ten Dr. storrs entered the pulpit, dressed in a black silk gown, with white cravat, and wearing spectacles. After a few simple notes from the organ the tenor and soprano, who were alone in the choir, stood up and sung "Praise God, from whom all blossings flow." Some fifty persons, who then formed the congregation, joined in the song. As the services dow." Some fifty persons, who then formed the congregation, joined in the song. As the services continued the worshippers slowly came in till they reached about 500 most decorous devotees, well dressed and well behaved, with a fair sprinkling of strangers. A simple ritual was followed, the congregation and the pastor reading the Scripture lessons responsively, and the coorchanting appropriate interludes. Three babies were baptized, including one Wendell Philips, who naturally protested to his utmost ability against the typical rite when the pastor took him in his arms to apply the water. Mr. Storrs' serman was preparatory to the celebration of the Lord's Supper in the alternoon. He named as his text I. Corinthians, Xi., 22.—"For as often as ye eat this bread and deins this cup ye do shew the Lord's death fill he come." In these words of the aposite, which he was taught by the inspiration of God to write, we are taught to celebrate the Lord's Supper till the end of the world. "Fill He come." Not till the aposites should all have died one by one out off by fire and the sword. Not till the Church shall have become one of the great powers in the world. Not till civilization shall have embraced all hallons, Till the Lord come. The apostle did not know when that would be. He knew that until He should appear, be it scores of years or after the lapse of ages, this supper was to be remembered in the Church. And so it has been remembered not alone because it is profitante, but because God so commanded. For years and ages the true worship and teaching of God was hidden from the world. Many strange ceremoniais were introduced, but yet this simple celebration of the Lord's Supper continued. Many changes have come about in the circumstances of and ages the true worship and teaching of God was hidden from the world. Many strange ceremonials were introduced, but yet this simple celebration of the Lord's Supper continued. Many changes have come about in the circumstances of the Church. It has been the ruler of nations; it has in turn been ruled by the powers of State; and again, the two have been separated in our civilization. Still this rite remains, and will to the end of time. It is the ring which binds together at Christ's disciples in all the ages. There are many differences between our condition and that of the first disciples with whom the Lord partook of the first disciples with whom the Lord partook of the first disciples with whom the Lord partook of the saviour the completion of the ceremonial code. They were the builders of the Church under God; we, laborers who receive instruction from them. The Sandwich Islander is not more differentiated from the Esquinaux than we from these early disciples. Where, then, is the resemblance between us? It is a unity of the spirit. They had an affectionate though imperiect conception of the drivinity of the Lord. To Him they accorded all power, not to Peter, the self-willed, sinning, reporting hot to John, the impulsive, but to Christ alone. They reverenced his teachings, sought to secure his favor, and expected a final reward. So, too, we come to the Lord's table in the same spirit. If we have the elements of faith in Christ we touch hands with the apostles, and are entitled to share with them in the scrawent. We are brothers with John and James and Peter and Luke, one with them in Christ Jesus. If there he not this bend of sympathy there is no true succession of the Church. Let us, my friends, search if we have these elements of Christian fellowship with the Pharisees, the Sadducees, the mobor the Romans, who opposed, nated, contemned or ignored Christ? This is a question for every one to answer, each for himself, before God.

CHURCH OF THE STRANGERS

The Rev. Dr. Deems yesterday morning dellyered the third and last of a series of discourses on Romans, viii., 28-"All things work together for good to them that love God."

Among other things, the preacher said that this text occurred in a passage which seemed very hard to some persons, and was generally avoided. But he saw nothing in any part of the Word of God to be afraid of. There was something wrong in the reading or wrong in the reader when any part of the precious Bible became a terror. Two dimculties arose to some minds—one was that so many centres and ends should be to the scheme of the universe, as the assertion in the text implied; another was the fatalism implied by the whole passage. He spent some time in showing that these errors arose from a misconception of the whole matter. St. Paul was not speaking of the certainty of the salvation of individuals, but the certainty of the grand scheme redemption, just as a scientific man who should state that a mass of such weight as would destroy the physical organism would kill a man if it should fall upon him was not declaring that any particular man would be kined. Moreover, Paul was describing the plan of human salvation historically, as if after the completion of the whole, and not prophetically as to coming individuals. Paul was teaching that those who were glorifled were such as were justifled; and the justified were those who had been called; and the called were those who were predestinated; and the predestinated were those who had been

and the predestinated were those who had been foreknown; and the foreknown were those who loved God. The plan was God's. The enoice of using it or leaving it was man's.

GOD COULD NOT FORSKNOW WHAT DID NOT EXIST, as it is utterly impracticable to think of knowing nothing. "There are many called and few chosen," says the Master. If some who are called are not justified, and some who are not justified are giorised, as the Scriptures pianly teach, then it may be that some who are foreknown are not predestinated, and some who are predestinated are not called. But we know that none are giorified who are not justified, and none justified but the called, and none called but the predestinated, and none predestinated out those known, and none known but those who love God. It

CONTINUED ON NINTH PAGE.